



# HISTORICAL SKETCHES.



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## RUPERT'S LAND.

SPEAKING of the spiritual destitution of the inhabitants of the Hudson's Bay Territory in 1815—one hundred and forty-five years after its acquisition by England—Major Semple, Governor of York Fort, who lost his life at the battle of Seven Oaks in May of the year following, said :

“I have trodden the burnt ruins of houses, barns, a mill, a fort, and sharpened stockades, but none of a place of worship, save on the smallest scale. I blush to say that throughout the whole extent of the Hudson's Bay Territories no such building exists.”

This was indeed a sad admission, but the dawn of a brighter day was at hand. Five years afterwards the Hudson's Bay Company, influenced most probably by some of its members, sent out the Rev. John West, the first Church of England clergyman to these parts. Mr. West landed at York Fort and proceeded with all due speed to the Red River Settlement, where in the year 1812 Lord Selkirk had established his colony of settlers from the Orkney Islands. On the first Sunday after his arrival Mr. West held service in a large room in the Hudson's Bay Company's fort at Point Douglas. There was a crowded congregation, and one of the settlers who was present spoke of that day as being the happiest in his life, since it restored to him the blessing of public worship, of which during the past forty years he had been deprived.

Mr. West settled at St. John's, which has been from that time the ecclesiastical capital of the country ; St. John's is now in the city of Winnipeg. Here Mr. West built a small church and school-house. During the winter of 1821, he undertook a missionary journey to

Brandon and Beaver Creek, two of the Company's posts, preaching the Gospel and supplying the ordinances of religion to the few Europeans and half-breeds whom he encountered. But anxious as he was about their spiritual welfare, the Indians were the objects of his most earnest solicitude. And there was abundant need. One who knew them well wrote of them about this time :

"The Indians are sunk to almost the lowest state of degradation to which human beings can be brought ; their life is spent in struggles for its support, and they live on from infancy to death without comfort, without hope in this life, while no bright gleam of future hope enlightens their dark, cheerless path, for no one has ever told them of a Redeemer's love."

His idea was to establish a school for native boys, where they might not only acquire the rudiments of general knowledge and be taught the way of eternal life, but where habits of self-reliance might be formed, and an insight into farming obtained. On his way from York Fort he had obtained two Indian boys, who were making excellent progress in reading and speaking English, and in whom a taste for gardening was being developed ; and his conversations with the Indians about the school had led to some of them promising to bring their sons to him during the summer. As a result of all this Mr. West wrote to England in 1821, stating that early in the following spring a building would be erected for the reception of "as many boys as British benevolence will enable me to support." In the summer of 1822 he visited York Fort, where he met Sir John Franklin and Sir John Richardson returning from their journey to the Polar Sea, and the accounts they gave of the Eskimo whom they had seen kindled afresh his missionary zeal, and made him long to extend his labours thither. While he was at York the welcome news reached him that the Church Missionary Society had decided to make the Red River Settlement a Missionary station, and that they had appointed to it the Rev. David Jones, who might be expected to arrive the following year. The prospect of assistance being thus presented, Mr. West made up his mind to return to England for his wife and children. He accordingly left his head-quarters in June, 1823, and while waiting to embark for England he made a lengthened journey on foot along the shore of Hudson's Bay from York to Churchill. But although he left the country as he believed for a short time only, circumstances arose which prevented his return to it again.

Mr. West possessed, in no ordinary degree, the gift of organisation. During his ministry marriage—which on his arrival was almost unknown, at any rate with any religious service—had become general, and had brought with it its attendant blessings of domestic comfort and social improvement. He introduced the English system of the registration of baptisms, marriages, and burials, and the registration of baptisms was so perfect, that it clearly and without trouble established the claims of the natives and old settlers of Manitoba to a share of the lands given under the Manitoba Act, when in 1872 inquiry was made as to their rights. The Lord's Day came to be duly observed, the public ordinances of the Church were well attended, and parents began to show anxiety to have their children educated.

The Rev. David Jones arrived in the Red River Settlement in the autumn of 1823, and having been appointed by the Hudson's Bay Company their chaplain in place of Mr. West, entered at once into the labours of his predecessor. He was a man of strong faith and unflinching zeal, and he devoted himself heartily and cheerfully to the work upon which he had entered. It was not long before an additional church was required in the settlement. Through his influence and exertions, aided by the assistance of Governor Simpson, a substantial church was soon erected at Image Plain, now St. Paul's parish. It was opened in January, 1825, and was soon as well filled as "the Upper Church," several members of the congregation coming a distance of nine or ten miles every Sunday. The schools were doing well; the number attending the Sunday Schools was 169, and in the school for Indian boys, there were twelve pupils, who were making satisfactory progress in religious as well as in general knowledge. But Mr. Jones was physically not a strong man, and the severity of the first winter caused the rupture of a blood-vessel, from the effects of which he frequently suffered afterwards; yet, notwithstanding this, and his isolation, he was cheered and supported by the tokens of God's blessing on his work, which everywhere met his view; and in the autumn of the year 1825, he had the satisfaction of welcoming as a fellow-labourer the Rev. W. Cochran, afterwards Archdeacon of Assiniboia, whose name was for a long time a household word in the Red River Settlement.

The year after Mr. Cochran's arrival was a particularly trying one for the settlers on the banks of the Red River, the majority of

whom depended for their support, almost entirely on fishing and hunting. The buffalo hunt, which occurred twice a year, and in which several hundred men, accompanied by their wives and children, took part, was a complete failure. Instead of bringing home the usual supply of provisions, many of the hunters had been brought to the verge of starvation, being compelled not only to eat their dogs, but even their old shoes and the leather of their tents. Misfortunes seldom come singly. The spring of 1826 witnessed one of the severest floods ever known in the country, caused by the overflow of the swollen waters of the Red River. The people were obliged to leave their homes and seek the higher ground a few miles off, and when they returned they found their houses in ruins and their property almost entirely destroyed. But their trials did not end here; the flood had occurred at seed-time, and although as soon as the land was dry enough for cultivation, the plough and the spade were brought into immediate use, the season was so far advanced that even a moderate harvest was more than could be expected. The Missionaries were reduced to the greatest straits. The following extract, written at this time, is taken from Mr. Cochran's journal:

"Being in difficulty from want of provisions, I took my man with me and went and cut ten sheaves of barley. It was not fully ripe, but we had no other means of subsistence. We threshed it and gave it to Mrs. Cochran to dry by the fire, that it might be ready by the evening."

In 1829, Mr. Cochran, with his family, and the native children who were then boarded and lodged under his care, settled at the Grand Rapids, now known as St. Andrew's, where for some time previously he had been holding service. And what this Missionary was to the people settled about him at this time may be gathered from the following quotation from one of his letters written three or four years later.

"I am obliged to be minister, clerk, schoolmaster, arbitrator, agricultural director, and many other things, to this mixed and barbarous people, and it is no sinecure. They are scattered over twelve miles of country, without roads, full of swamps and miry creeks, where in wet weather I have the utmost difficulty in reaching them. I have everything to teach them—to enter into all their personal concerns, to be a peacemaker, and to teach them to manage their temporal affairs. Wearying as all this is to the flesh, it is very beneficial to the people: it teaches them to look on me as one of themselves; they feel they can depend on my friendship. They know that I shall advise them only for their good, and this leads them to listen with a willing ear when I tell them of spiritual things."

For the first two years of his residence at St. Andrew's Divine worship was conducted in a schoolroom. But the increase in the congregation made the erection of a church a necessity. And so in 1831 the third church in the settlement was built. Mr. Cochran made his school as far as possible industrial. The boys were instructed during part of each day in farming, in the use of carpenters' tools, &c., &c.; and the girls were taught to sew and spin.

While these improvements were going on at St. Andrew's Mr. Jones continued his labours at St. John's and the Middle Church. He had visited England in 1828 and brought back a wife with him, who proved a most valuable worker. Shortly after her arrival Mrs. Jones established a boarding-school for the daughters of the officers of the Hudson's Bay Company. The Indian boys' school, established by Mr. West, continued to grow and to receive pupils from different parts of the Territories. In 1825 Governor Simpson brought two boys, sons of two chiefs of Indians on the banks of the Columbia, to the Mission school. Three years afterwards, while Mr. Jones was in England, Mr. Cochran, at their urgent request, allowed them to visit their homes, and, to his great joy, they returned a few months afterwards, bringing with them five others, four of whom were also sons of chiefs, but of different tribes and speaking dialects so unlike that their only intercourse was by signs. Mr. Jones learnt afterwards that these two boys had tried during their brief visit to teach their friends such Bible truths as they themselves had learnt; that they were listened to with marked attention, and that they had prevailed on some of their hearers to observe the Lord's Day. One of these boys died at St. John's on Easter Monday, 1830, a true child of God; the other continued at the school till 1832, when he returned to his own people.

In October, 1836, the little band of faithful Missionaries experienced their greatest trial in the death of Mrs. Jones. Gentle and unassuming, yet full of quiet energy and of that hidden power which the love of God shed abroad in the heart invariably bestows upon those who are so blest, this lady seems to have won all hearts. Never, we are told, did the death of any Missionary's wife leave a greater blank in the sphere she occupied, nor was there ever a deeper and more affectionate sorrow manifested than by the numbers who attended the funeral. For five years Mr. Jones, who had



now not only the care of his schools and congregations, but also of his five small motherless children, struggled on, but he found his duties and cares too great for his enfeebled health, and in August, 1838, after fifteen years of faithful labour, he bade adieu to the Red River Settlement and returned to England.

Early in the spring of 1833, and with the care of the congregation at St. Andrew's still upon him, Mr. Cochran, who some time before had been made assistant chaplain of the Hudson's Bay Company, began Mission work at the Indian Settlement, about fourteen miles down the river towards Lake Winnipeg. The condition of things there at that time was dreary in the extreme. The Missionary had not only to teach the principles of the Christian religion, but also the elements of civilisation. This, from the character and habits of the Indians, was no easy matter. But Mr. Cochran was a man of a most resolute spirit. He had, after much thought, made up his mind as to what was best for the Indians, and this he set himself to bring about with an energy and determination which nothing could daunt. And his labour was not in vain; after two and a half years of incessant toil he was able to say—

“Twenty-three little whitewashed cottages are shining through the trees, each with its column of smoke curling to the skies, and each with its stacks of wheat and barley, . . . while in the centre stands the school-house, where sixty merry children, ‘just let loose from school,’ are leaping. . . . It is but a speck in the wilderness, and the stranger might despise it, but we who know the difficulties that have attended the work can truly say that God has done great things, were it only that these sheaves of corn have been raised by hands that hitherto had only been exercised in deeds of blood and cruelty to man and beast.”

In 1836 the congregation was so large that a church was necessary, and in June of that year Mr. Cochran began its erection with his own hands. The opening took place the next year, and two years afterwards he had the satisfaction of baptising Peguis, the Indian chief, who, although he had all along been the Missionary's friend and had used his influence to induce members of his own family and others to become Christians, could not hitherto be persuaded to take such a step.

After Mr. Jones's departure, Mr. Cochran, who now became chaplain of the Hudson's Bay Company, had single-handed the care of the four churches and their congregations, extending thirty miles along the Red River. He was joined in 1839 by the Rev. W. Smithurst, who took up his residence at the Indian Settlement.

In 1840 a Mission was commenced at Cumberland among the Crees. The native catechist selected for this work was Henry Budd, one of the two boys given to Mr. West while he was on his way from Norway House to the Red River Settlement. In the register of baptisms kept by Mr. West, under date of July 21st, 1822, the following entry occurs:—

“Henry Budd, an Indian boy about ten years of age, taught in the Missionary School, and now capable of reading the New Testament and repeating the Church of England Catechism correctly.”

The boy grew up a godly, intelligent, and well-educated man, and in 1850, at the first ordination held by Bishop Anderson, Mr. Budd was ordained—the first native clergyman. The same Bishop afterwards ordained his son, a young man of the greatest promise, who was educated at the Church Missionary College, Islington. His death occurred shortly after his ordination. The elder Mr. Budd was a most earnest and successful Missionary. He died in 1875. The present Bishop of Rupert's Land, in his address to the Synod in January, 1876, said of him:—

“I saw him in his last days at Devon, the scene of his early success, and confirmed nearly 100 candidates. He was full of vigour, ministering efficiently to a large congregation of his countrymen, having everything about him, his garden and buildings, in excellent order. He did well as a native pastor. His people grew both spiritually and temporarily under his care. We can ill spare such a faithful and effective worker.”

In the autumn of 1841 the band of Missionaries was increased by the arrival from England of the Rev. Abraham Cowley, now Archdeacon of Cumberland. Mr. Cowley had been sent from England to Montreal the preceding year, in order that he might accompany Bishop Mountain, by whom he was ordained Deacon, in his contemplated visit to the Red River Settlement, but circumstances having arisen to prevent his lordship's visit taking place then, Mr. Cowley, being unable to reach his destination by any other route except at enormous expense, returned to England and took passage to York Factory in the Hudson's Bay Company's ship. In 1842 Mr. Cowley opened a Mission for the Saulteaux Indians, on the shores of Lake Manitoba. This Mission was subsequently removed to Fairford, on account of its superior advantages as a centre of Church work.

In 1844 a great impetus was given to the labours of our Mis-

sionaries by the visit of the Bishop of Montreal—Dr. G. F. Mountain.

Bishop Mountain had for some time cherished a desire to visit the Red River Settlement, and had been in correspondence with the Archbishop of Canterbury, the Church Missionary Society, the Hudson's Bay Company, and the clergy in Rupert's Land on the subject of the appointment of a Bishop for the Hudson's Bay Territory. On May 19th he embarked in his canoe at Lachine on his voyage of 1,800 miles, and arrived at the Indian Settlement on Sunday morning, June 23rd. His lordship spent eighteen days in the settlement. In these, which included three Sundays, he ordained Rev. A. Cowley, priest, and Mr. John Macallum, a graduate of the University of Aberdeen who was at this time in charge of the school at St. John's, deacon and priest; confirmed 846 persons; preached thirteen sermons; delivered five addresses to the candidates for confirmation in the different congregations; addressed the Sunday School children; visited all the principal inhabitants, and reached Lachine on his return on August 14th. The expense of the journey was borne by the C.M.S. On his return the Bishop wrote fully to the Society, closing his letter with a strong and earnest appeal for the immediate establishment of a Bishopric in Rupert's Land, and his lordship continued to use every exertion in his power for this object until it was accomplished. In the meantime he did what he could for the spiritual oversight of this Church in the wilderness by corresponding with the clergy, and encouraging them to report their progress and their difficulties to him, and by giving them advice; and he used to say that but for certain considerations he would willingly resign the see of Montreal for the charge of Rupert's Land.

In August, 1844, the Rev. J. Hunter, afterwards first Archdeacon of Cumberland, arrived from England, and took up the work at the Pas, commonly known as Devon. Two years afterwards Mr. James Settee, now a clergyman in the diocese of Rupert's Land, was sent by Mr. Hunter as a catechist to begin a Mission at Lac la Rouge. When Mr. Hunter visited this Mission in 1847 he baptised forty adults and fifty-nine children, and found a school in existence in which thirty boys and twenty-three girls were receiving instruction. Subsequently this Mission was transferred to the English River, and has been known ever since as the Stanley Mission.

In the autumn of 1846 another clergyman, the Rev. R. James, arrived from England and settled down at St. Andrew's where, through the exertions of Mr. Cochran, the walls of the present substantial stone church had been already erected. Mr. Cochran, whose health had suffered from his excessive labours, now left Rupert's Land for a few months, and went with his family to Toronto, making the journey in a canoe, but at the urgent request of Chief Factor Finlayson he returned the next year to undertake the charge of St. John's and the Upper Settlement generally, and to act as chaplain to the troops who had just come in.

The formation of the diocese of Rupert's Land was at length brought about. Mr. Alexander Leith, a chief factor of the Hudson's Bay Company, bequeathed £12,000, and a decree was issued by the Court of Chancery for carrying out the purposes of the bequest by the endowment of a Bishopric, the Company executing a deed about the same time, by which they bound themselves to contribute £300 per annum towards the Bishop's stipend. The Leith money was invested in three per cent. consols in England. The appointment was offered to, and accepted by, the Rev. David Anderson, an Oxford man, who had been for a time vice-principal of St. Bees College, Cumberland, and afterwards perpetual curate of All Saints' Church, Derby.

Shortly after the announcement of the formation of the Bishopric of Rupert's Land, Bishop Mountain, writing to the S.P.G., said:—

"I bless God to learn that my prayers have been heard on behalf of Red River. . . . It is a measure of special interest to me, and I am full of thankfulness that it has been accomplished."

The Bishop's consecration took place in Canterbury Cathedral on May 29th, 1849, and he left England on June 7th. His party included the Rev. R. Hunt and Mrs. Hunt, and Mr. and Mrs. Chapman, besides his sister and his three sons. They arrived safely at York Fort on August 16th, and remained there ten days. The Red River Settlement was reached on October 3rd. A short stay was made at the Indian settlement, where "the little church, the school-house, and the parsonage looked almost like an English village," and then the Bishop's party pushed on to the Lower Fort, where comfortable rooms had been provided for them. It was the Bishop's intention to have remained here during the winter, but the death of the Rev. John Macallum, which occurred on the day of his

lordship's arrival, induced him at once to take up his residence at St. John's, and, in addition to his other duties, undertake for a time the work of teaching in the academy or high school which Mr. Macallum had so successfully carried on.

The first church in which the Bishop preached after his arrival was the old one at St. Andrew's. It was densely crowded, and the Bishop's impression of the service is given in the following words:—

"The appearance of the congregation is very devotional; they respond well; they sing with heart and soul. The first burst of music, when they all joined in the psalm of praise, quite upset and overpowered me; indeed, I have not heard any sound sweeter in my ears since I left England."

The Bishop's first confirmation took place in May, 1850; the candidates numbered nearly 400. During the summer his lordship paid his first visit to Cumberland, where a Mission, as we have already seen, had been begun in 1840. Mr. Hunter was there labouring with great success. During his visit the Bishop consecrated the church which had been begun three years before, and confirmed 110 persons.

During this year the first Mission in the diocese, aided by the S.P.G., was opened at St. James's on the Assiniboine River by Rev. W. H. Taylor, a clergyman in deacon's orders from the diocese of Newfoundland. More than half the parish of St. James's, including the church, is now within the city of Winnipeg.

On the Sunday before Christmas of that year Bishop Anderson held his second ordination, when Mr. Henry Budd was ordained deacon, and Messrs. Chapman and Taylor priests. Shortly afterwards the Bishop held his primary visitation and delivered his first charge, in which we find the following summary:—

"Two churches have been consecrated—that of St. Andrew's, Red River, and Christ Church, Cumberland, with the burial ground of the latter. Two ordinations have been held. . . . Besides this there have been five confirmations, four at the Red River and one at Cumberland. The number of Clergy at the present moment with myself is ten. Of the nine four have, I may say, parochial charges, including that of the Assiniboine. The other four have native charges and purely missionary work."

Towards the end of June, 1852, the Bishop left the Red River Settlement to visit Moose and Albany on the shores of James's Bay. The journey was undertaken in a birch-bark canoe. The first Sunday from home was spent at Islington, where a Mission was afterwards

started by the Rev. R. James and Mr. Philip Kennedy. It is now under the charge of the Rev. Baptiste Spence. The second Sunday was spent at Lac Seul, now under the Rev. James Irvine's charge; the third at Osnaburg, and the fourth at Albany. On the Monday after his arrival at Albany the Bishop started for Moose, sailing along the shores of the bay. The distance from Red River to Moose is 1,200 miles, and the journey occupied twenty-six days and a half.

Moose Fort had at one time been the centre of a Mission established by the Wesleyans; ultimately, however, they withdrew, and in 1851 the C.M.S., having received from Bishop Anderson's brother the munificent gift of £2,000 to establish a Mission there, sent out Mr. John Horden, now Bishop of Moosonee, for that purpose. Bishop Anderson's visit lasted a little over three weeks. On the first Sunday he baptised twenty-five infants, and on the second Sunday seven adults. The number of persons confirmed was 130. Mr. Horden's ordination to the diaconate took place on Sunday, August 22nd, and on the following Tuesday he was ordained priest.

In the September following Mr. Budd began the Nepowewin Mission on the north bank of the Saskatchewan river opposite Fort à la Corne, and about the same time a clergyman was stationed at Fort Pelly to carry on the work begun by a native catechist.

Shortly afterwards the Bishop delivered his second charge, in the course of which he announced the creation of two archdeaconries, viz., those of Assiniboia (since changed to Manitoba) and Cumberland. "To the one archdeaconry," continued the Bishop, "I have appointed the senior clergyman among us (the Rev. W. Cochran), as a small token of approval of the labours of more than a quarter of a century in this settlement, which in no little measure he has contributed to found. The honour has been well earned, for all that we now witness and for which we thank God and take courage is mainly, under God, the result of his years of toil, when there was little comparatively to cheer and animate. To the other archdeaconry an absent brother will be appointed (the Rev. J. Hunter), and in this case it is energy in carrying out the translations into the native tongue, as well as practical wisdom in planting and conducting subordinate stations on the Saskatchewan, that I would wish to distinguish and reward."

The present stone church at the Indian Settlement and St. James's church, were completed shortly afterwards. Towards the erection of the latter, the S.P.C.K. gave the sum of 200*l*.

The Church's work in Rupert's Land has now assumed such proportions that a brief glance at a few of its more important and interesting features is all that we can afford.

In 1853, a number of Indians residing at Portage la Prairie, petitioned the C.M.S. to send them a Missionary. Two years afterwards Archdeacon Cochran went there and erected a substantial church. Towards the cost of this church the Governor, the Bishop, and other friends subscribed, and the Indians gave their labour. In 1857 the Archdeacon settled there and remained in charge till his death, which occurred in 1865. Five years afterwards two more churches were erected, one at Poplar Point, and the other at High Bluff, mainly through the Archdeacon's exertions.

In 1856 the Bishop visited England. He was anxious to solicit subscriptions, for (1) the erection of a modest and unpretending Cathedral, (2) the enlargement of the Mission field, and (3) the carrying out of educational effort; there being at this time twelve schools in the Red River Settlement, and as many more amongst the different Missions out of it. His absence from his diocese extended over a year, and he returned to his duties greatly refreshed and encouraged. He had succeeded in raising a considerable sum of money. Of the sums given for the Cathedral the two largest were 500*l*. from the Hudson's Bay Company, and a similar sum from the S.P.C.K., to be paid as soon as the building was completed. His lordship brought a plan of the proposed Cathedral with some working drawings, but it is a matter for regret that he did not bring an architect either from England or Canada, as there was no one in the country able to erect such a building as the specifications called for. The result was that the Cathedral which was afterwards erected and which, with the exception of the tower, that had to be taken down some years ago, is still in existence and in use as such, was quite different from the one that had been contemplated; and yet its cost was out of all proportion to its real value.

Meanwhile the Church's work was extending itself in the far north of the immense diocese. In 1854 a Missionary was stationed

at York Fort, for many years the port of entry for the whole country, and from that time to the present this point has been an important Mission centre. In 1858 Archdeacon Hunter, who was residing at St. Andrew's, undertook a Missionary journey to Fort Simpson, 2,250 miles from Red River. He was absent sixteen months. Shortly afterwards a Mission was begun there by the Rev. A. W. Kirkby, afterwards Archdeacon of York. The Archdeacon laboured there with great success, and carried the Gospel message as far as Fort Youcan, in Alaska, about 1,000 miles beyond Fort Simpson. In 1862 the Rev. Robert Macdonald, now Archdeacon Macdonald, was sent out to assist him. When the Archdeacon went out it was with the intention of making his head-quarters at Fort aux Liard, about 180 miles south of Fort Simpson; but eventually Youcan was chosen for the purpose. The Indians about Fort Youcan are called the Loucheux or Kutchin Indians. Their number is about 2000 and they are thought to be the most intelligent of the Indians of the North. Archdeacon Macdonald has been very successful in the acquisition of their language. He has translated large portions of the Bible, a great part of the book of Common Prayer, and a number of hymns, &c., into their language.

Early in the year 1864 Bishop Anderson delivered his last charge; the number of clergy had by this time increased to twenty-three. Shortly afterwards the Bishop returned to England, and on October 4th he formally resigned the Bishopric, but it was not till the January following that the vacant see was offered to the Rev. Robert Machray, Fellow of Sidney Sussex College, Cambridge, and vicar of Madingley. Bishop Machray was consecrated at Lambeth on the festival of St. John the Baptist. The two months immediately following his consecration the Bishop spent in England, raising funds for the diocese and creating and fostering an interest in its work. He arrived in his diocese on October 12th, 1865, having driven across the prairies from St. Paul, Minnesota, at that time about two hundred miles beyond the western terminus of railway enterprise, and entered at once and with the utmost vigour upon the duties of his office.

Hitherto almost nothing had been done in the diocese in the direction of self-help. The stipends of the clergy and catechists throughout the diocese came altogether from the C.M.S., and



other English Societies, and even the school teachers were to a considerable extent provided for in the same manner. Bishop Machray at once directed his attention to efforts for systematic giving. The weekly offertory was introduced at the Cathedral and in three other churches. On December 5th there was a meeting of clergy, when it was resolved to make the weekly offertory general throughout the diocese, and to throw more life into the parochial system which was already in existence. But the Bishop felt strongly the need of diocesan organisation. Accordingly he arranged for a conference, consisting of the clergy and two lay delegates from each of the parishes in the Settlement, hoping that such conference would in time merge into a Synod, similar to those already in existence in Canada and the United States. The conference took place on May 30th, 1866. The number of clergy present, not including the Bishop, was ten, the number of lay delegates eighteen. The Bishop's address on this occasion was a most interesting one. It dealt in a very exhaustive manner, not only with the problems of self-support and self-government which he was so anxious to solve, but with the whole question of Christian education. The announcement was made of the Bishop's intention to set on foot a college for theology and general education, to be called St. John's College—thus continuing the name of his predecessor's Institution—to be conducted by the new Archdeacon of Assiniboia, who was also rector of St. John's Cathedral, as Warden, the Rev. S. Pritchard, whose school at St. Paul's was now merged in St. John's College, and, for the present, and until a suitable second master could be obtained—if possible from Cambridge,—by the Bishop himself. The principal business transacted by this conference was, the appointment of committees, viz., a committee to inquire into and report upon the Canadian Constitutions for organising parishes and vestries and for calling a Synod, to consider generally the subject of similar organisations in this diocese, and also to inquire into the means by which in this diocese trustees may be appointed for holding Church property, and corporate bodies for Church purposes may be formed; a Committee to take charge of the Church Endowment Fund, to inquire into the state of Church property, and to give advice respecting Church buildings; and a Committee on Education and Missions: and it was decided to open a fund for receiving donations towards the erection of College buildings, and that the Warden of the College

be requested to receive and invest the funds that may from time to time be given.

The second conference was held on May 29th, 1867. On this occasion there were ten clergymen and nineteen lay-delegates present. The Bishop's address, like the one delivered the preceding year, dealt with a variety of subjects and was thoroughly practical and exhaustive. By a resolution unanimously adopted the conference resolved itself into a Synod, to be called "the Synod of the diocese of Rupert's Land." Besides adopting the verbal report from the various Committees appointed at the preceding meeting the Synod arranged for the preparation of a constitution and rules for its guidance, and called into existence the Clergy, Widow, and Orphans' Fund. On this occasion the Bishop presented for consideration a constitution and body of statutes for the government of St. John's College.

The next meeting of Synod took place on February 24th, 1869, when the Bishop delivered his primary charge. After this there was an interval of four years, during which the country was transferred to the Dominion of Canada and the province of Manitoba was formed. It was a time of transition. Emigrants were coming to the colony, the population of Winnipeg had grown from 200 to 1,500, and several new settlements had been formed. During this period the Bishop was maturing plans for the division of his vast diocese, and he had visited England chiefly for the purpose of arranging with the ecclesiastical authorities there to bring this division about. Accordingly when the Synod met on January 8th, 1873, the chief business put before it was a draft canon for the organisation of the Church in Rupert's Land, by the division of the diocese into four sees, to be called respectively, Rupert's Land, Saskatchewan, Hudson's Bay, afterwards changed to Moosonee, and Athabasca. Provision was made in the canon for the formation of an ecclesiastical province to be called "the Province of Rupert's Land," embracing these four sees; the steps to be taken for the holding of the first meeting of this new body were defined, and the leading features of its constitution outlined. The canon was adopted and all that it contemplated was in due course of time done. The Bishop of Rupert's Land became Metropolitan, under the primacy of the Archbishop of Canterbury; Archdeacon McLean, Bishop of Saskatchewan; the Rev. John Horden, Bishop of

Moosonee, and the Rev. W. C. Bompas, who reached the scene of his labours in the far north on Christmas Day, 1865, and has only been absent from it once—for his consecration—Bishop of Athabasca.

There have been four meetings of the Provincial Synod. At the meeting held in August, 1883, two new dioceses were formed, viz., Assiniboia, now Qu' Appelle, by the readjustment of the dioceses of Rupert's Land and Saskatchewan, to which the Rev. the Hon. Canon Anson was subsequently consecrated first Bishop; and South Athabasca, now Athabasca, by the sub-division of the first diocese of Athabasca, whose first Bishop, the Right Rev. R. Young, was consecrated in St. John's Cathedral, Winnipeg, in the autumn of 1884. The northern part of the original diocese of Athabasca is now known as the diocese of Mackenzie River.

The Provincial Synod has its regular meeting every three years, but special meetings may be held whenever the Metropolitan thinks necessary. Its constitution provides amongst other things for the organisation of Diocesan Synods; the appointment of Bishops and their consecration; the appointment of a Metropolitan and his functions, and the subdivision of dioceses.

The number of clergy in the province at the present time is nearly 100, and there are besides a number of catechists and licensed lay-readers. The following quotation from the sermon by the Metropolitan at the last meeting of the Provincial Synod will be read with interest, as showing what with God's blessing has been done:—

“When I think of this country as I found it nineteen years ago, and then allow its chief city, and towns, and settlements, and institutions, to pass before my mind, it seems as if there had passed over the scene the stroke of a fairy wand, so wonderful is the transformation. Yet the great material progress of the country was doubtless to be anticipated as soon as the outward advance of settlements had made it possible. There was the fairest heritage in a soil unsurpassed in fertility, and a climate most healthy and inspiring. But the growth of the Church has well kept up with the progress of the country, indeed it is still more striking. I confess that conscious as I am of the small resources of churchmen in this country, in the past and present, all of them starting in life with so many outlays and anxieties, and conscious further of the want of any men of large means outside of the country personally interested in it and anxious for the establishment of the Church, I sometimes seem to myself to be dreaming when I look over the vast region that was once under my sole episcopal charge, and find in it six Bishops and nearly one hundred clergy; or confining my attention to what still forms the diocese of Rupert's Land, I see central institutions for diocesan and educational purposes, so well organised and established, that a comparatively small sum could now make them most stable and effective.”

The Church in Rupert's Land owes a very deep debt of gratitude to the great Church societies and other friends in England. All the Missionaries, including the Bishops, in Moosonee, Mackenzie River, and Athabasca, several in Saskatchewan and Rupert's Land, and one in Qu'Appelle, are supported by the C.M.S. The Society has also generously assisted the educational work of Rupert's Land and Saskatchewan in connection with its Mission work, and it has aided the work now going on in parishes in Rupert's Land that were once amongst its Mission centres. The assistance given by the S.P.G. has been most valuable. For many years it supported two Missions, and, as population came in and new settlements were rapidly formed, it kept increasing its aid and enlarging the sphere of its usefulness. To this venerable society is largely due the possibility of early appointments to the Bishoprics of Saskatchewan and Qu'Appelle, as well as much of the Church work now in progress in the vast tract of settlement from Winnipeg to the Rocky Mountains. It has also heartily encouraged efforts towards endowment in the dioceses of Rupert's Land, Saskatchewan, and Qu'Appelle. The S.P.C.K. has most generously rendered assistance in every effort falling within the sphere of its labours—in endowments, in the erection of Churches, in scholarships for students preparing for the work of the ministry, in grants of books, and in printing translations.

There has also been during the past few years some help from the ecclesiastical Province of Canada, but such help bears no proportion to the Church's needs, or to the number of Church people who have emigrated from Eastern Canada; and cannot for a moment be compared with the regular and generous sums sent here by the Presbyterian and Methodist bodies for carrying on their work.

The diocese of Rupert's Land as it now exists embraces the whole of the province of Manitoba and a portion of the province of Ontario. In 1871, St. John's College was incorporated by an Act of the Local Legislature, and in 1874 an Act to incorporate the Dean and Chapter of St. John's Cathedral was obtained. The Bishop himself acted as Dean from that time to 1882, when the present Dean was appointed. The professors in St. John's College, of whom there are five, and the two Archdeacons of the diocese are the Dean and Canons; their income is derived partly from their professorships and partly from cathedral endowments obtained by

the sale of certain lands granted years ago for ecclesiastical purposes, exclusively in connection with St. John's Church. The college, which has year by year grown in importance and usefulness, is affiliated to the University of Manitoba, the only degree-conferring body in the province. It educates students in arts and theology. A considerable proportion of the clergy in the diocese of Rupert's Land, several in the other dioceses of the province, and other leading persons in Manitoba and the north-west have been educated in it. It has connected with it a grammar school and also a ladies' school, both doing an invaluable work.

There are fifty clergymen in the diocese of Rupert's Land, and there is a pressing need for at least ten more. There are at present four congregations, three in Winnipeg and one at Brandon, which having no income from endowment or other external source are entirely self-supporting, and one or two others will soon be so. The total number of churches is forty-three; the number of parsonages twenty. During the year ending Easter 1884, between £8,000 sterling and £9,000 sterling was raised in this diocese for Church work.

The diocese of Saskatchewan embraces the immense districts of Saskatchewan and Alberta, and must at no distant date be subdivided. Through the exertions of Bishop McLean, and the aid given by S.P.G., S.P.C.K., and the Colonial Bishops' Fund, the bishopric is amply endowed. Although the area of the diocese is very great there are but few large settlements. The Indian population is chiefly heathen. Four Indian languages are spoken in the diocese. Prince Albert is the Bishop's headquarters, and here he has a college, called Emmanuel College, which has at the present time twenty-five pupils, three of whom are candidates for Holy Orders.

The present staff can, in addition to other work, undertake training in all the languages spoken in the diocese. Lectures in chemistry, and in chemistry as applied to agriculture, form part of the curriculum. The number of clergymen in the diocese at the present time is twenty. There are seventeen churches, and three more will shortly be completed. A very good beginning has been made in several settlements in paying part of the stipends of the clergyman.

The white population of Saskatchewan, as shown by the census returns that have recently been made, is 8,000; that of Alberta 5,000.

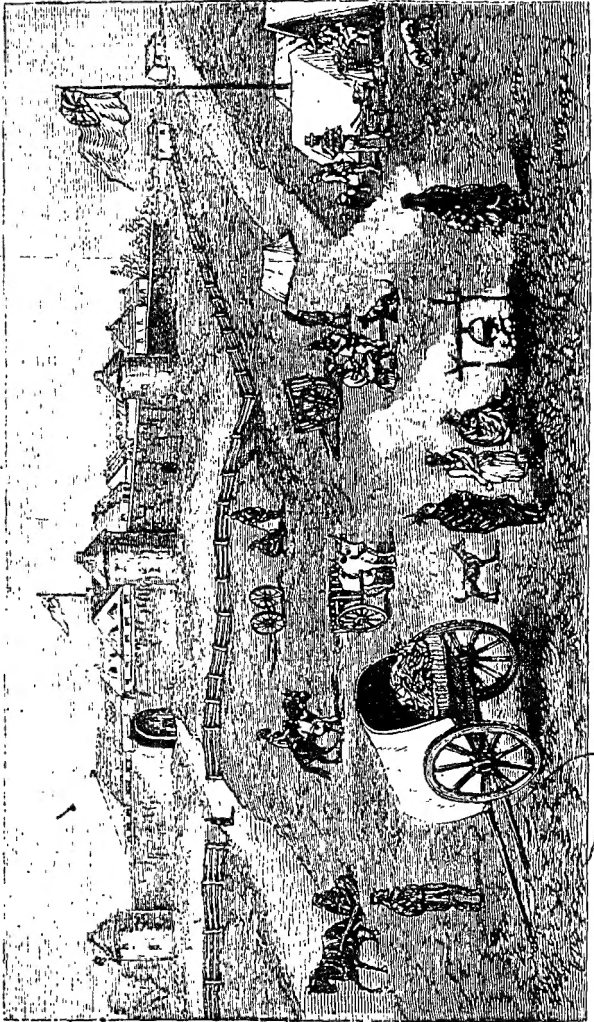
The diocese of Qu'Appelle is conterminous with the district of Assiniboia. When the Bishop was consecrated—on St. John the Baptist's Day, 1884—there were four clergymen in the diocese; there are now thirteen, besides the Bishop. There are seven churches, two school-rooms, and four parsonages. The census taken last year gives 15,000 as the total white population of Assiniboia. St. John's College Church Farm, which is to be a temporary home and place of instruction in agriculture for young men coming out to settle, and also a college for the preparation of candidates for Holy Orders, was opened last autumn. It is situated at Qu'Appelle, a growing town on the Canadian Pacific Railway—the ecclesiastical capital of Bishop Anson's diocese.

The diocese of Moosonee embraces a large extent of country around Hudson's Bay and James's Bay. Bishop Horden, who has been there between thirty and forty years, and whose work has been greatly blest, has his headquarters at Moose Factory. The majority of the Indians of this diocese are Christians and members of the Church of England.

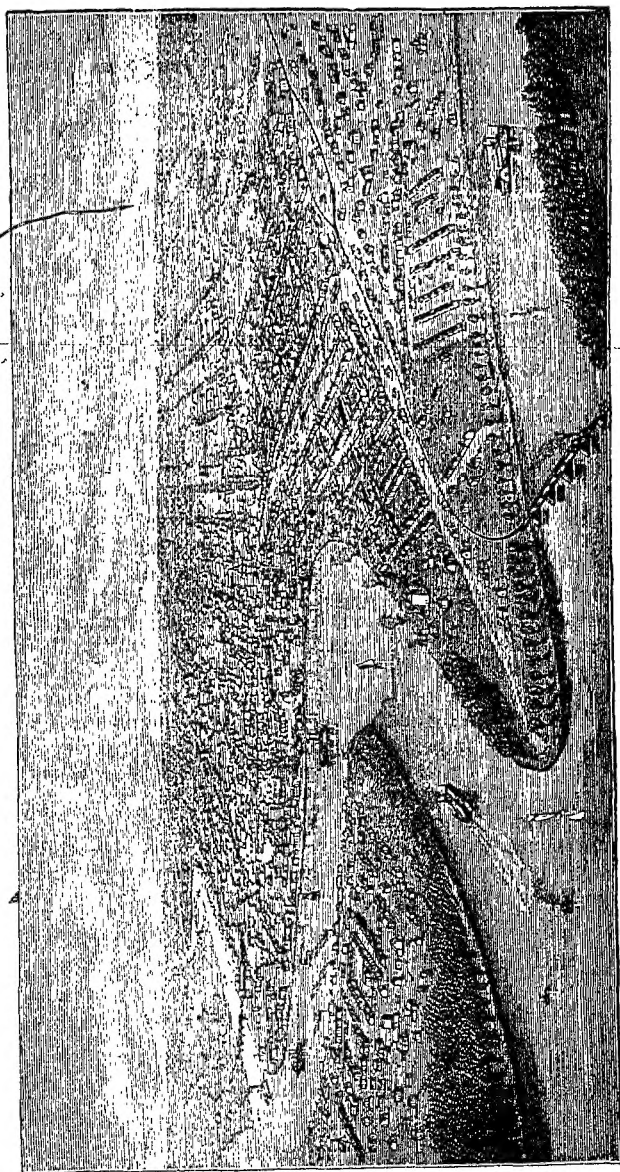
The diocese of Mackenzie River extends northwards from the sixtieth parallel, westwards to Alaska, and eastwards till it meets Moosonee. At the present time there are only three ordained Missionaries besides the Bishop, whose self-denying labours are worthy of all praise. Several distinct languages are spoken in the diocese, and the work is exceedingly difficult.

The diocese of Athabasca embraces the district of that name. Like the two last named, this diocese has very few white people, viz., the few connected with the different ports and forts of the Hudson's Bay Company which are scattered over the country, but the fertility of the soil of the Peace River country, which it includes, its mineral wealth, and the salubrity of its climate, tend to the belief that it will attract large numbers of white settlers as soon as the facilities for reaching it are increased. There are three or four clergymen besides the Bishop.

In 1884 the Mission staff, in what was then one diocese, consisted of the Bishop, two Archdeacons, and six other clergymen, besides three lay agents and native catechists. There were six churches and ten Mission houses. Building in this remote part of the country is exceedingly difficult, owing to the difficulty in getting workmen, material, and provisions.



WINNIPEG IN 1871.



WINNIPEG IN 1881.



There is at Vermillion, Peace River, an industrial school, with a farm attached, doing an excellent work. Vermillion is to be the headquarters of the Bishop of Athabasca.

Surely, as we think of all that has been done since 1820, or indeed during the last eighteen years—we may say, in no spirit of boasting but with humble and heartfelt gratitude to Almighty God, “Hitherto hath the Lord helped us.”

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NOTE.—The immense tract of land, which derives its name from Prince Rupert, the founder of the Hudson's Bay Company, was assigned by Charter of King Charles II. to that Company in the year 1669.

The Red River settlement was formed by the Earl of Selkirk in 1811, and was the first attempt at colonisation in the territory.

The early days of the settlement were those of suffering and distress. The incursions of the natives kept the settlers in a state of continual alarm, and in one of these wild forays, the Governor, Mr. Semple, was unhappily slain. But more peaceful times succeeded, during which the Colony gradually advanced in prosperity. It became the residence of many of the retired factors and traders of the Company, and its population was increased by the accession of Europeans, principally Scotch, and Canadians. By the liberality and wise provisions of the Hudson's Bay Company agriculture was much encouraged. The people had, consequently, an abundance of the necessaries of life: but they had no outlet, no market for their produce. All their imported articles were either brought by the Hudson's Bay ships, or conveyed along the rivers and lakes from Canada. A succession of posts for this purpose was maintained by the Company, and so great at one period was the traffic, that brigades of canoes, loaded with peltries or furs, as many as forty at a time, might be seen in the season making their way by this route to Montreal.

